Boly Week in the Catholic Church.

Curious Rites and Ceremonies and the Explanation of Their Symbolic Meaning and Teachings. & & &

By LINDSLEY FLAVEL MINES.

impressive beauty and deep re- re-center singles. tractions not only for the faithful of are closed against them, and are opened the Catholic Church, but for many others only through the instrumentality of the as well outside her fold. And this in- cross. terest is aroused, not glone from the momentous events of the foundation of Throughout all the antiphons, prayers, both lay and ecclesiastical communion. fally commemorated, and the teachings | Now the mass begins, and all is changed; conveyed in the liturgical observances of sorrow is the theme interwoven through the clergy wore both surplice and stole, woven rites, extending so far back into miliations of the Saviour. Then comes the misty realm of history that no man the chanting of the Passion. can say with authority whence they No lights are used, income burned, or of the clergy. It is entirely a false im-

Old Customs Retained.

For the mother church, once observnnees have received the stamp of her approval, seldem abolishes entirely any ceremonies. They may be abrogated, restricted to some particular locality, or to some religious order, or to some time of the year, or some feast of her calcudar. Customs, the necessity for which has vanished with the passing of the years, are eliminated or aftered, for the Church never tolerates the useless, yet now and again they recur, menuments of time's own fashlening, testifying to the honorable crown of ages that rests upon the Week.) brow of the Church.

An example of this is seen at prayers during Lent and Adveat. After the anbend our knees), and then, "Levate" (Rise knelt, while the aged or weak were permitted to lean upon staves. But even these were laid aside during the gospel. spoken by the lean portions, except the faithful prayer.

Reasons Not Plain.

During Lent, more than in any other portion of the ecclesiastical year, the bond between the primitive church and the church of today, becomes closer, so that often those who are not familiar with early Christian rites and discipline-and etimes those who are-feel compelled to ask: "But why? There is a reason for ties only, the Church has, for many wise this or for that. What is it?" and it not infrequently happens that those who should be able to answer are unable to give a clear or satisfactory explanation. Of the ceremonies, none is more interesting than that of the blessing of the

Blessing of the Palms.

The celebrating priest, clad in a violet cope, proceeds to the epistle corner of the altar, where the prayer is read. Then come the epistle and gradual, and the gospel is chanted with the usual ceremonies. The blessing of the palms and their distribution to the officiating clergy and others and to the faithful follows

The procession starts from the sanctuary, led by the thurifer with burning incense. The subdeacon, attended by acolytes and carrying a processional cross, follows; then come the other acolytes and the clergy, in the usual order, and last of all the celebrant, with the deacon walking at his left hand. All bear palms, and the members of the congregation, who remain standing during the continuance of the procession, also hold the nalms in their mass, when the Passion is read.

Anthems are sung as the procession makes its way to the door of the church. The clergy and their attendants pass out and remain outside, while two or four singers re-enter and, facing the door, begin the hymn "Gloriu, laus et honor," the by those without and within.

Infection, Not Hydrophobia.

on it some of the hair of the dog. At the

on the trial the physicians testified that

it was due directly to infection caused by

the dog's hair, and not the bite.. (Mar-

Mummy Is a Corpse.

The question whether a mummy is a

corpse or a chattel was raised in an Eng-

Hah court before Justice Darling, in a

suit against a railway company for dam

400 years old. The jury awarded a verdict of \$225 damages, and held that the mum-my was a corpse.

Slang Holds Good.

uttered in slang is not on that account de-

prived of its character of a dying decla-

tinez vs. Bernhand, 30 So. Rep., 961.)

In an action for damages in Louisiana

LEGAL DECISIONS OF INTEREST

DICH in ceremonies of notemn and foot of the cross. It is opened and they

ligious symbolism, the closing The procession typifies the pilgrimage (Abbe Mazzinelli.) period of i.ent. popularly known of the faithful through this world to the as Holy Week, has ever held at next. The gates of the heavenly city

Chauting the Passion.

Christianity that are at this time espect etc., Joy has been the dominant note. Of these the canons make frequent menthe season, but from these various ob | the remainder of the service. The col- and received in advance of the people, servances themselves and their inter- lect and the epistle treat of the hu- within the sanctuary rail.

> blessing asked, as is customary when the pressio gospel is read. Remembering the treachcrous salutation of Judas, the Church even omits the salutation "Dominus Vobiscum," (the Lord be with you) and the response "Gloria Tibi, Domine," (glory be to thee, O Lord) is not heard. The liturgical explanations are these: The blessing is not asked for the singing of the Pausion, because it relates to him who is for us the author of every blessing, lighted candles are not carried because Christ, our true light, is extinct; incense is not burned, to show the derease in the picty of the faithful." (Abbe Mazzinelli, Office of the Holy

Moments of Meditation.

When the account of the Crucifixion is reached all kneel for a few moments of nouncement 'Oremus' (Let us pray), the gilent meditation; then the burial in the deacon says, "Flectamus genua" (Let us tomb of Joseph of Arimathea is related. When the full ceremonial is employed up). There were no pews or seats in the there are three cantors, one of whom ancient church; the people-either stood or reads the narrative, the other those parts spoken by the Lord, and the third the

which are sung by the chorus. Office of the Tenebrae.

Wednesday afternoon or evening the Tenebrae is sung. Properly, this belongs to the office of Holy Thursday, but as the custom of rising in the night for the nocturnal office no longer obtains, save in religious communities and a few localireasons, advanced this observance to the vesper hour of the previous day.

Before the office begins a large triangular candlestick, containing usually fifteen candles, fourteen of natural-colored wax and the fifteenth bleached, is placed before the altar. These are lighted, and at the end of each Psalm one candle is extinguished, until at last only the white taper burning at the apex remains. special mass for the blessing of the palms | in the first nocturn the Lamentations of on Palm Sunday, since the service, as it | Jeremiah are sung; in the second, a seremains, has an introit, collect, epistle, lection from St. Augustine on the Psalms. gradual, pel, and a preface—that is, and in the third, a portion of First Corit is complete up to the canon.

In Symbolic Darkness.

When the Benedictus is reached in Lands the six candles on the nitar are extinguished one by one, the last one being put out at the last verse. Then, when the antiphon "Traditor" is reseated the candle that remains burning at the top of the triangular candlestick is carried behind the altar; the church is in darkness; the Psalm Miserere and a prayer are said, kneeling. Then a noise is made, the light, the hiding of which made, the light, the hiding of which has symbolized the repose of the Redeemer in the tomb, is returned, and all rise and retire in silence.

The noise at the close of the Tenebrae -so called from the darkness that it not only commemorates, but that actually exists-is in imitation of the confusion right hands, as is done later, during the at the hour of our Lord's death, when the earth trembled and the veil of the temple at Jerusalem was rent in twein.

Maundy Thursday Service. Three masses were provided for Maundy Thursday in the primitive liturgy, the heat for the reconciliation of the penitents, the second for the benediction of verses of which are sung in alternation the hely oils to be used throughout the body."

by those without and within. the hely oils to be used throughout the commemor. At t Then those outside start to return, but are the Last Supper and the institution find the door closed against them; where- of the Eucharist. Today one service sufat the subdescon knocks on it with the fices. The reconciliation of the peniten

is still retained in the Poutificale.

On this day, save for the one celebrant, all the priests refrain from celebrating "not only as a manifestation of rerrow and mourning, for which reason they abstain from offering the most hely sacrifice on the following Friday and Saturday, but to imitate in some manner our Lord's Supper, when, for the first time, he performed the function of bigh priest. He was the only celebrant, and the aposties received communion from his hands."-

Relic of Ancient Days.

student may also see in this a remnant of primitive discipline, when it was not customary to celebrate the sacred mysteries as often as now, and there existed tion. To show their office and dignity,

A popular and erroneous Idea has arisen that this is the paschal communion

Bells at the Gloria.

is concluded; then they are no more heard until Holy Saturday. Pearing in mind salvation." the kiss of the betrayer, the kiss of peace is not given at the communion.

the celebrant, one being reserved for the words thrice repeated: the next day, when no consecration takes place. Before washing his fingers he chrism.) puts the reserved Host into another chalice, which is placed in the middle of the vase. The same salutation is made the altar and covered with pall, paten, by the twelve priests in a similar manner.

Banked with palms and lilies and otler ostly flowers, a repository has been pre pared to be the resting place of blessed sacrament. Candles enrich it with light, and no effort is spared to adorn and beautify it. To this tomb, as it is called, the reserved Host is conveyed in solemn procession, with lights and incense. Before the tomb a guard of honor is kept, and often many of the faithful spend the night in the church in

Stripping of the Altars.

the repository, while a veil, in memory of the linen grave clothes, is wrapped to the altar and proceeds with the mass. about it, and the procession returns in silence to the sanctuary. There vespers Bishop and the tweive priests who assist are said, at the close of which the various altars of the church are stripped tervention of the Holy Spirit, of whose of their coverings and ornaments. This breath it is the symbol, be it because of is to characterize the stripping of the garments from our Lord before he was nailed to the cross.

year are also blessed on Holy Thurs- raised the matter of oil to that degree of day. This is done by the Bishop, who today celebrates the mass. Besides his sees in it but the spirit of love and peace, ordinary ministers he is assisted by which is there present by his virtue. This twelve priests in chasubles and seven is why the Bishop and the twelve priests maties and tunics of white. When the flection the holy oils, this is why they re words of the canon, "Per quem haec omnia," are reached, just before the "Pater Noster," the Bishop genuficets, purifies his fingers, and proceeds to his faldstool near the lowest step of the altar. A credence table has been placed nearby and spon it a crucifix, two lighted tapers and

the Pontificale. Blessing Oil for the Sick,

When the Bishop is seated the archvoice calls: "Oleum Infirmorum" (the oil for the sick). This is brought from the sacristy in a

stiver vase, over which is spread a crimaside his mitre, rises, and in a low voice of this, says:

exorcises and blesses the oil.

The desire is expressed that the Holy senting the perfected number of the Apostalic College.

the olive which thou hast vouchsafed to strengthening and refreshing of soul and XIV find the reason body: that by thy grace and benediction a fact of the life of St. Gregory the Great wheever is anointed with this oil of This hely Pontiff each day washed the heavenly virtue may receive protection of soul and body and deliverance from all pains, all infirmities, all ills of soul and

After the communion the Bishop re-

Not Double Taxation.

lorem taxation on a company's property, lorem taxation on a company's property, is held by the Supreme Court of Appeals of Virginia in the case of Newport News, etc., Company, va. City of Newport News, 46 S. E. Rep., 545), not to be unequal taxation, since the only uniformity required as to licenses is that the tax shall he the same on all those in the fame business; nor is the imposition of a light of the court of California, in the case of Savings and Trust Company of Cheveland, Ghio, vs. Bear Valley inn Company (112 Fed. Rep., 653), holds that it will not be permitted to deny the power to mortgage its property or the power of the lender to hold such as the courty.

Ruling in Bankruptcy. cense tax upon a street railway, in addition to a tax upon the property, used in carrying on the business, double taxa-

Newspaper Owner's Liability. A newspaper owner, after publishing

an advertisement under a verbal contract that it would be discontinued on notice, sold his business, including the Soon after the sale the original newspa per owner was told to discontinue the adchaser. But this was not done, and the et, and that the plaintiff's subse-publication of the advertisemen ise on the part of the latter to pay there-for; nor did any duty rest upon him to ascertain whether the advertisement had been in fact discontinued.

The division or altered transmission of surface water, caused by the erection of by reason thereof.

as before, calls: "Oleum ad sanctum takes a towel, and then, on his knees and chrisma" (oil for the holy chrism) and bareheaded, washes, wipes, and kisses the "Oleum catechumenorum." Incense is right foot of those chosen for the ceremass. The explanation given is that it is blessed in the usual manner, and the mony. In the meantime, anthems and priests, deacons and subdeacons proceed to the sacristy to bring the oils. These

are carried in procession by two deacons, in advance of whom walks a subdeacon with a vessel of balsam. The remainder follow in order, while the cantors and chorus sing the hymn, "O, Redemptor." The archieacon receives the oil of chrism and places it, covered with a white

cloth, un the table before the Bishop. The balsam is also placed beside it, and the Bishop, again laying aside his mitre. In addition to this plous lesson, the begins the prayers of blessing. These completed, the mitre is resumed and a little of the oil from the vase contain ing the chrism is mixed in a paten with some of the balsam.

Breathing on the Chrism. Again the Bishop sits, and, still covered, breathes on the chrism thrice, in the form of a cross. Then the twelve priests approach, each breathing upon the sacred

pronounced by the Bishop standing. The preface follows, for, as stated, this blessing was formerly performed at a special mass. Once more at the comple tion of the preface balsam and chrism are The "Gloria in Excelsis" is sung during Inited and the prayer is offered: "Let this this mass and the bells ring out until it mixture of oils be to all anointed there with a means of grace and a defence unto

The veil covering the vase, or ampulla, is withdrawn, and the Bishop, bowing Two large Hosts are today consecrated thrice, salutes the consecrated chrism with

"Ave, sanctum chrisma!" (Hail, holy

Oil of Catechumens.

The oil of catechamens is then brought forward by the deacon who had carried it from the sanctuary. Placed upon the credence table, it is breathed upon by Bishop and priests, as was done with the chrism.

Then the Bishop rises, exorcises the oil, and, having laid aside his mitre, blesses t in solemn manner. The salutation is performed as before, save that the words used are: "Ave salletum oleum!" (Hail The ampuliae are at once borne rever-The Host is reverently placed within ently tack to the sacristy, while the Bishop, after washing his hands, returns

"Symbolically the breathing of the Its name or because of the manner in which he was communicated to the apostles on the evening of the resurrection. As already stated, the holy oils for the When the prayers of the liturgy have deacons and seven subdeacons in dal- come in turn to salute with a triple genuspectfully kiss the vases which contain them."-(Abbe Durand.)

Washing of the Feet.

Another ceremony of extreme interest that belongs to Holy Thursday is the washing of the feet, otherwise called the mandatum, from the opening of the first antiphon "Mandatum novum do vobis" (a new commandment give I unto you.) This is usually performed only by Bish

ops and by superiors of religious communities. It is done in imitation of the Saviour's washing of the feet of his apostles.

son veil. A subdescen hears the vase, thirteen priests of as many different na and two acolytes precede him. He pre- tions. But Christ washed the feet of only sents it to the archdencon, who in turn twelve, and it is asked, "Why thirteen?" resents it to the Bishop. The latter lays Abbe Durand, already quoted, in speaking

Chost be sent forth "upon this fathess of the olive which thou hast vouchsafed to bring forth out of a green tree, for the previously cases. Others with Benedict fect of twelve beggars. One day he re-marked a thirteenth, whom no one had seen conter; it was an angel." According to the rubries, the prelate or

At the completion of the blessing the vase is returned to the sacristy and the ceremonies of the mass are resumed.

a violet cope, attended by deacan and subdeacon in vestments of white. The gospel sung in the mass of the day is again charted, lights, incense, and all the usual ceremony being observed. After the

Mortgage Is in Force.

Where a corporation borrows and remunicipality upon "each and every street tains money from another corporation and railway company" in addition to ad va- executes a morrange of its property to se cure such loan, the United States Circuit

Ruling in Bankruptcy.

A person should not be adjudged a bankrupt on his voluntary petition, where an involuntary petition is pending, and administration under the voluntary petition ministration under the voluntary perition will render preferences complained of in the involuntary petition unassailable, by reason of the four months' limitation fixed by bankruptey act, holds Judge Amldon of the United States District Court in the larger than \$2.50 per \$1.50. re Dwyer (112 Fed. Rep., 777).

Status of Non-Resident's Property.

Property within the limits of a city owned by a non-resident may be dealt with by the city as though it belonged : a resident, holds Judge Buffington of the United States Court of Fennsylvania, in the case of McIntosh vs. City of Pittsburg (112 Fed. Rep., 765), and the owner is bound to take notice of an ordinance of feeting such property when it has been duly promulgated as required by law, whether State or municipal.

Injunction Does Not Prevent.

Injunctions will not issue to restrain the board of supervisors of a town from letting a contract in direct contravention of the charter, holds the Supreme Court of California, in the case of Barto vs. Board of Supervisors, as the court is bound to presume that the board will do its duty, and as there could be no irreparable injury in any event, since a contract let in violation of the charter would be void.

Policeman a State Officer.

in the case Rep., 652).

s no longer seen, though a form for this turns to the faldstool and the archdeacon. gospel the prelate puts off the cape versicles are sung, descriptive of the

The Tenebrae is again said on Thursday evening, forming, as explained, part of the office of the next day. There is no mass, properly speaking, on Good Friday, though the principal ceremony of the day bears the name "Mass of the Presanctified." The sacrifice of the altar and of Calvary is one. Therefore the Church, in her sorrow makes on this day no other offering than a simple observance in memory of that great event.

The Good Friday Service.

Christ has been despoiled of all at the foot of the cross; the lights are not lit, ful band only, for the world is in darkness; and in token of the agony and prayers of Gethsemane | ticles by the priest, the Host being dropthe celebrant and his ministers prostrate themselves at the foot of the altar. With all the eloquence of her liturgy the Church speaks of sorrow, auguish, and humiliation. The very garments of those who officiate are black, the color of death.

cording to St. John. Then follow prayers for both the clergy and laity of all sorts and conditions, as well as for heretics and schismatics, pagans and others outside the Church's fold.

priest puts his vestment aside and takes dawn of Easter should tinge the eastern "In quo salus mundi pethe world). Prostrate on the ground, the are blessed. The altar is dressed, but chorus responds, "Venite, adoremus"

the right arm of the cross is uncovered, the same words are sung, only in a little louder tone; then in the centre of the altar the unveiling is completed and the of Christ, a true cornerstone, from whom "Ecce lignum" sung loudly, after which the flame of charity is derived. the officiant and other clergy adore and kiss the crucifix, kneeling thrice, and the laity adore in their turn.

The first unveiling and the low tone express the revelation of the redemption o the apostles; the second, of the reveto the aposities, the second of the lation to the Jews at Penticeost, and the lation to the Jews at Penticeost, and the third, of the preaching of the gospel to hast enlightened the whole world; that all creatures. The first adoration is in we may be enlightened by that light and all creatures. The first adoration is in reparation for the insults in the House

While the adoration of the cross is in progress the reproaches are sung, and at the end of each the celebrated Trisagium

This hymn is said to have been divinely nspired during an earthquake in Conantinople. When the hyun was sung the shocks ceased. Its introduction is also. according to some, illustrative of the West. The words are: "Holy God! Holy and Strong God! Holy and immortal God! Have Mercy on us!"

almost every heart. rought back to the sametuary from the epository in the same order in which it was conveyed the day before. Meantime

washing of the feet of the apostles.

The altar is bare of all ornaments, for

An acolyte spreads one linen cloth over

Adoratica of the Cross.

wood of the cross). Deacons and sub- were employed to fill the intervening time. pendit" (on which hung the salvation of paschal candle, and the baptismal fonts

of Caiphas, the second, for the outrages in the praetorium, and the third, for the tragedy of Caivary.

Chanting the Reproaches.

Sacred liturgy has never produced any-

heart. Tender, too, is "What more should I sion is formed, and the Host is the altar candles have been lighted, and the Blessed Sacrament, having been placed on the altar, is incensed. Water and

the priest takes the thurible. This time

mixed in a chalice, and again

Relics of the Ancient Rites Retained in the Observances of the Present Day and Whence They Rose.

he incenses the host, the wine, and the | peared first to the holy wor

aloud in token of the descent of the Saviour into purgatory, and his liberation of the souls, who were there awaiting his coming. And in order to distinguish the ceremony of this day still further from those of other days, the elevanounces the solemn moment to the faith-

The Host is then broken into three parped into the chalice, and all are consumed by the celebrant. Vespers are then said in a low tone,

and the office of the day is ended. The office of Holy Saturday, proper, deals entirely with the burial of the Saviour and his stay in the tomb. The the altar table, or mensa, and the priest celebrations that today take place on Satand his assistant rise and ascend the urday belong to Easter eve, when they and at the close of each follows a tract steps. The lessons from the Old Testa- were originally observed, and the liturment are read, and then the Passion ac- gical language makes use of the word "night" again and again.

On Holy Saturday,

Many and important are the ceremonies of this time, for it was during this night that the catechumens were admitted to Faganism, and in this manner the Church baptism. The services were intended to At the conclusion of the prayers the last throughout the long vigit until the demnation of idolatry. of the vasc. The same salutation is made the veiled cross from the altar. Standing skies. In the porch or vestibule of the ed immediately the prophecies and inat the epistle corner, the top of the cross | church were gathered those catechunens structions ended. In churches where there is uncovered, the priest chanting in a low who were to be received, and in order to is no font this is omitted, and the litany voice: "Ecce lignum crucis" (behold the keep their attention, lessons and prayers follows after the prophecies. During this night also the new fire, the

no candles are lit and the lamps of the church are extinguished. Outside the Passing to the other side of the altar, church, if convenient, otherwise in the entrance, the officiating priest and his ministers, incense bearer, crucifer, etc., gather, and a fire is struck from a flint and coals are kindled. The flint is a type of Christian and coals are kindled.

New Fire Blessed.

As soon as the coals are burning the celebrant, with the usual salutation. "Dominus Vobiscum," begins the prayers beseeching God to "bless the light, which inflamed with the fire of thy brightness; and as thou didst give light to Moses when he went out of Egypt, so illuminate our hearts and senses that we may at-tain light and life everlasting."

The five grains of incense that are to be fixed in the paschal candle are then ogress the reproaches are sung, and at the fixed in the pasenal candle are then be end of each the celebrated Trisagium. "Aglos o Theos"—is sung in Greek and After the prayer incense is put into the censer and the grains and fire sprinkled thrice with holy water and incensed.

"Lumen Christi!"

The deacon then takes a rod having three candles fixed in the top. Preceded mity of the churches of the East and by the thurifer and crucifer, the procession returns to the church, the priest following last of all. When they enter one of the candles on the rod is kindled by an accepte from the new fire. The thing more beautiful, touching, and plainthing more beautiful, touching, and plain-dive than the lamentations and reproaches of Holy Week. Pitched in a minor key. "Lumen Christl" (Behold the light of (Thanks be to God) is made. The saluheir language; "What more should I tation is repeated, a little louder, in the ave done to thee, and have not done? have planted thee for my most beautiful sineyard; and thou hast proved very hitten them. The control of the church, and again at the sanctuary, in a loud voice. Each time are the three candles lighted.

er to me; for in my thirst thou gavest me vinegar to drink, and with a spear thou has plerced the side of thy Saviour."

The hymn "Crux Fidelis" follows, and a The meaning of the three tones is the same as at the "Ecce lignum crucis."

Receiving the priest's benediction, the descon then proceeds to bless the paschal candle. No matter who may be present this ceremony is reserved to the deacon, even in the presence of high prelates. For as Christ, who is typified by this

to the disciples at Emmaus before show-The prayer "Libera Nos" is today said ing bimself to the apostles met together, so this ceremony has always been a priv-

ilege of this order of the clergy. The deacon goes to the gospel side, the book is incensed, and, all standing as during the gospel, the sublime chant "Exultet" is begun. At the words "Therefore, on tion is made with the right hand only. No | this sacred night, receive, O Holy Father, bells are rung and a wooden clapper an- the evening sacrifice of this incense, the five grains of incease are fixed in the candle in the shape of a cross. The candle is lighted at the words "And now we know the excellence of this pillar, which the sparkling fire lights for the honor of God." Later the lamps are also

Reading the Prophecies.

The prophecies come next in order, After these the catechumens were instructed and prepared to receive baptism. The prophecies are twelve in number, and a prayer. Genuflections are made before each prayer except the last, in which is related the story of the three Hebrew young men who preferred to enter the flery furnace rather than bow to an idol. Most of the entechumens were taken from sought to impress them with her con-

Before the baptisms, the font was blessthe clergy go to the font singing the tract, "as panteth the hart."

Blessing of the Font.

Prayers are recited and a preface chanted in the course of which the waters are divided in the form of a cross by the hand of the priest to show that through the virtue of the cross their regenerating power is derived; he touches them again, to implant this virtue upon them, that they may purify and vivify; then he throws some drops toward the four parts of the world, to show that all nations

are called to the grace of baptism. The waters are breathed upon thrice in the form of a cross, and the paschal can-dles dipped into the font, and the waters are again breathed upon in the shape of a Greek Psi—the initial of the word

spirit in that language.
At the close of these blessings, the people are sprinkled and some of the water reserved to be distributed to the faithful. Then some of the oil of catechumens and chrism are poured into the font with appropriate prayers, first separately, and then together. Immediately after this the baptisms followed.

Litany and the Mass.

The litany is now sung, and during it the priest and his ministers go to the sacristy to robe themselves in white for the mass, and the altar candles are light-At the close of the epistle the priest

thrice sings, "Alleluia," which the choir thrice repeats. Again he responds "Confitemini Domino" ("Give praise to the Lord, for he is good; for his mercy endureth forever.")

In this mass there is no offertory, for it would have taken too long for the faithful to present their gifts; nor is the "Agnus Del" sung; and when the ablu-In early days it was customary for

in imitation of the visit of the Marys to the sepulcher, and still i places this is done, especially at St. Pet-er's In Rome. Easter is dawning: the matins of this day contain only one short nocturn, for the night is far spent; the praises of lauds are intened; the days of serrow are

Clad in her festal garments and lifting

"Alleluia! Alleluia! He is risen! Alcolumn of wax that burns during all services from Easter to Ascension, ap-



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ration, holds Judge Ball of the Superior Court of Cook county, Chicago. In this case the defendant had been brought to the bedside of a dying man for identifica-tion, and when the latter was asked if h knew him, he replied. "You bet your life. He's the man.

When Burglary Isn't Burglary. In order to constitute burglary in Utah, sunset and sunrise, and where evidence shows that a building was robbed between rose at 4:38 a. m., the Supreme Court of Utah in the case of the State vs. Miller (67 Pac. Rep.), holds that burglary was not committed.

TO LAWYER AND LAYMAN

In a suit against a saloonkeeper for habitual dramicard to whom the saloonbeen caused by a deg bite, the evidence showed that the daughter of the deceased attempted to cure the wound by putting end of a week erysipelas developed, and husband procured infoxienting liquors from others than the defendant which contributed to his intoxicated condition the defendant is not liable for the entire

damages austained.

Rights Not Exclusive. Where authority is given a steam tail road by a city to cross a street with its ages to a mummy. The mummy was the preserved body of a woman of the royal tribe of the Incas of Peru, and was about erating of a street railroad thereon; The remark of a man on his death bed of a street railway along such street, on ound of delay to its trains, and in-

ction against such use

advanced to him, in full of his expectancy in the estate, is held by the Su-

for the death of a person alleged to have | damages brought by the wife of an keeper sold whisky, the Supreme Court of Iowa, in the case of Bellison vs. Apland (89 N. W. Rep., 22), holds that damages can be recovered only for the sales of liquor by the salooukeeper and that if the

tracks, the United States Circuit Court of Appeals, in the case of Atchison, etc., Hy. Co. vs. General Electric Ry. Co. (112 Fed. Rep., 689), holds that no exclusive rights in such street are thereby con-ferred, but that the right granted is sub-ordinate to the use of the street for ordinary street purposes, which include the and the railroad company is not entitled to damages because of the construction the ground of delay to its trains, and in-creased danger at the crossing; nor can it maintain a suit in equity for an in-

Heirs' Contract Binding.

A contract between helrs whereby one of them agrees to accept a specific amount preme Court of Indiana in the case of Eissler vs. Hoppel (62 N. E. Rep., 692), not to be contrary to public policy, and

The imposition of a license tax by a

account of the advertising in question. vertisement, and he then gave notice of the sale, and replied that the notice of discontinuance should be sent to his purlatter in good faith, continued the publi-cation of the advertisement. In a suit by the purchaser of the newspaper busi-ness on the bill for advertising the Supreme Court of New Hampshire (Ingalia vs. Burlington, 51 Atl. Rep., 175) sustained a judgment against the newspaper purchaser on the ground that the notice to the briginal owner terminated the without the knowledge or consent of the defendant did not raise an implied prom-

Cannot Recover Damages.

a building upon land over which it is acin the absence of fraud, and when sup-ported by a valuable consideration, will be enforced by a court of equity against such her, even though it should turn out to have been a disadvantageous bargain customed to flow, is held by the Court of